he is or nnprodtieed,
the only
thing that is so;—but in the latter, they
of many foils, many understanding being*,
which,
though or produced, yet were
superior
to men, and upon as objects for their
reli-
gious worship. And thus the

Theiate
were both Polytheints atid in
differ-
ent they acknowledged both
and God; that is, many inferior
dettieft,
ordiiiate to one Supreme. Thus Onatu*
the Py*
, thagoreao, in Stobanu*,
himself;

1. t.p.4. riiit. coKflSt /MM, lit* II O «AA liC | i»»

0 fiJyKnrcMpy ic«J icoft* wtprtpic* ««« o

rtS
oi S «AX0i iroAAcM ^i«^i|»i»?Ti<c iccirci
jWa/Uffp* el iraiT«i.» awrwi* n iccii icfitrti KOI
ftiyifai xnt

T« d? aXXw oi Siirrii* jcirr' »P|,«ii»tii» TI tw
irtpuiyi9«rci$r jearo Xoyoif wiri^ifirric fft cei
It tteemctti to *me$* that-there IH not only
one God,
but that is one the
God, that gov«?r«etli the whole world, am)
that
ttiere are many other fjod* tM^idm htm
diff«*ring
as to power, that one God reigning over

all,
who gurmouiita them all in power,
virtue* That is that God, who
comprehends tin* whole world; but
the
gods are those, who, together with the?
of the* univer*et orderly follow that

and
ligibie God.—Where it in evident* tint
uroAAw 0i<M*, or many pods, wen- only
the
hodit*s$_v$ or animated stars. And from
words cited, but chiefly other*, follow
inthesame plar<*(that will be*
prodtirrd<*lHewhrrr)$_9$ it plainly appears, that
in OtmtttH^9* *thm*| tfirrrwert* vune who
ackito\%k-d^«'d our only t*od$_f$ cliii